



# ash wednesday

February 22, 2022  
7 P.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.  
**Bold text indicates the congregational response.**

Hymn numbers refer to their corresponding pages in the back of the cranberry-colored *Evangelical Lutheran Worship* hymnal.

*Lent begins with a solemn call to fasting and repentance as we begin our journey to the baptismal waters of Easter. As we hear in the readings, now is the acceptable time to return to the Lord. During Lent the people of God will reflect on the meaning of their baptism into Christ's death and resurrection. The sign of ashes suggests our human mortality and frailty. What seems like an ending is really an invitation to make each day a new beginning, in which we are washed in God's mercy and forgiveness. With the cross on our brow, we long for the spiritual renewal that flows from the springtime Easter feast to come.*

## ***THE CONGREGATION GATHERS IN SILENCE.***

*We sing the Psalm responsively; the congregation sings the verses in **bold** type.*

*The Ash Wednesday liturgy begins with Psalm 51, reflecting the penitential nature of the day.*

### Psalm 51

<sup>1</sup>Have mercy on me, O God, according to your | steadfast love;  
in your great compassion blot out | my offenses.

<sup>2</sup>**Wash me through and through | from my wickedness,  
and cleanse me | from my sin.**

<sup>3</sup>For I know | my offenses,  
and my sin is ev- | er before me.

<sup>4</sup>**Against you only have I sinned and done what is evil | in your sight;  
so you are justified when you speak and right | in your judgment.**

<sup>5</sup>Indeed, I was born | steeped in wickedness,  
a sinner from my | mother's womb.

<sup>6</sup>**Indeed, you delight in truth | deep within me,  
and would have me know wisdom | deep within.**

<sup>7</sup>Remove my sins with hyssop, and I | shall be clean;  
wash me, and I shall be pur- | er than snow.

<sup>8</sup>**Let me hear | joy and gladness;  
that the body you have broken | may rejoice.**

<sup>9</sup>Hide your face | from my sins,  
and blot out | all my wickedness.

<sup>10</sup>**Create in me a clean | heart, O God,  
and renew a right spir- | it within me.**

- <sup>11</sup>Cast me not away | from your presence,  
and take not your Holy Spir- | it from me.
- <sup>12</sup>**Restore to me the joy of | your salvation  
and sustain me with your boun- | tiful Spirit.**
- <sup>13</sup>Let me teach your ways | to offenders,  
and sinners shall be re- | stored to you.
- <sup>14</sup>**Rescue me from bloodshed, O God of | my salvation,  
and my tongue shall sing | of your righteousness.**
- <sup>15</sup>O Lord, o- | pen my lips,  
and my mouth shall pro- | claim your praise.
- <sup>16</sup>**For you take no delight in sacrifice, or | I would give it.  
You are not pleased | with burnt offering.**
- <sup>17</sup>The sacrifice of God is a | troubled spirit;  
a troubled and broken heart, O God, you will | not despise.

*The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.*

#### Greeting & Prayer of the Day

**P** The Lord be with you.

**C** **And also with you.**

**P** Let us pray. Almighty and ever-living God, you have made and you forgive the sins of all who are penitent. Create in us new and honest hearts, so that, truly repenting of our sins, we may obtain from you, the God of all mercy, full pardon and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

**C** **Amen**

*We are seated.*

*The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.*

## LITURGY OF THE WORD

First Reading: Joel 2:1-2, 12-19

**L** A reading from Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming, it is near-- a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

**L** The word of the Lord.

**C** **Thanks be to God.**

*The Gospel Acclamation is the congregation's response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.*

*We stand as we are able, as the cantor sings the Gospel Acclamation.*

## Gospel Acclamation

Cantor:

Return to the Lord, your God,  
who is gracious and merciful,  
slow to anger, and abounding in steadfast love.

Gospel: Matthew 6:1-6, 16-21

P The Holy Gospel according to St. Matthew, the 6<sup>th</sup> chapter.

**C Glory to you, O Lord.**

Jesus said: "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. "So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. "And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. "Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

P The Gospel of the Lord.

**C Praise to you, O Christ.**

*We are seated.*

Homily

Pastor James Armentrout



*We stand as we are able.*

*This hymn complements the day's scripture readings and sermon.*

Hymn

*All Things of Dust to Dust Return*

1. All things of dust to dust re - turn on earth and in the sky.  
2. Lord, mark with dust and ash my brow so I may com - pre - hend  
3. Lord, mark up - on my brow this sign: a stark and bar - ren cross

The hot - test, bright - est suns that burn in time grow dim and die.  
that ev' - ry mo - ment here and now links me to that same end  
re - mind - ing me that though di - vine you know my pain and loss,

The fish that leap, the birds that soar, the new - born young that play,  
I share with all that breathe and burn, that flare and fade and tire  
and at the touch of dust and ash a - wake my heart to view

the leaves that fill the for - est floor re - vert to dust and clay.  
yet by their wan - ing light dis - cern your own un - dy - ing fire.  
how death it - self is but a flash that dies a - way in you.

*The Invitation to Lent marks the beginning of our Lenten discipline, as we return to the Lord in prayer, fasting, self-denial, and repentance.*

Invitation to Lent & Confession of Sin

P Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now come before the Lord, our maker and redeemer.

*Silence for reflection and self-examination.*

*The Confession of Sin for Ash Wednesday is specific to this liturgy, calling out particular sins by name, and expressing repentance for each of them. The Confession does not end with absolution; rather, absolution is given on Maundy Thursday, as we mark the end of Lent.*

P Most holy and merciful Father:

C **We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.**

P We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

C **Have mercy on us, Lord.**

- P We have been deaf to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.  
**C Have mercy on us, Lord.**
- P All our past unfaithfulness; the pride, hypocrisy, and impatience in our lives,  
**C we confess to you, Lord.**
- P Our self-indulgent appetites and ways, and our exploitation of other people,  
**C we confess to you, Lord.**
- P Our negligence in prayer and worship, and our failure to commend the faith that is in us,  
**C we confess to you, Lord.**
- P For our blindness to human need and suffering, and our indifference to injustice and cruelty,  
**C accept our repentance, Lord.**
- P For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,  
**C accept our repentance, Lord.**
- P For our waste and pollution of your creation, and our lack of concern for those who come after us,  
**C accept our repentance, Lord.**
- P Restore us, good Lord, and let your anger depart from us.  
**C Hear us, Lord, for your mercy is great. Amen**

*Ashes have been a symbol of repentance since Biblical times, suggesting judgment and frailty.*

*But ashes also call to mind cleansing and renewal—ashes were historically used for cleaning before soap was available—reminding us of our baptism.*

*The sentence spoken while the ashes are imposed, “remember that you are dust...” reminds us of the words of commitment in the burial service: “earth to earth, ashes to ashes, dust to dust” - words that will one day be spoken over each of us.*

### Imposition of Ashes



*Each person is invited forward to receive ashes. Ashes are an ancient symbol of repentance. On Ash Wednesday, the first day of Lent, ashes are used to trace a cross on the forehead of worshippers as an external sign of penitence and a reminder of our baptism.*

*As ashes are applied to the forehead of each person the pastor says:  
 “Remember that you are dust, and to dust you shall return.”*

*Once all who desire it have received the imposition of ashes, we continue:*

- P Accomplish in us, O God, the work of your salvation,  
**C that we may show forth your glory in the world.**
- P By the cross and passion of your Son, our Lord,  
**C bring us with all your saints to the joy of his resurrection.**
- P Almighty God, the Father of our Lord Jesus Christ, does not desire the death of sinners, but rather that they may turn from their wickedness and live. Therefore we implore him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, that the rest of our life may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord.  
**C Amen**

*We join our hearts in prayer as we pray for the Church, for the well-being of creation, for peace and justice, for those in need. 1 Timothy 2:1-2*

*Much more than a pleasant greeting—we do this to proclaim God's promise of peace. 2 Corinthians 13:11*

*Our Eucharistic liturgy is simple, reflecting the solemn nature of Ash Wednesday.*

*The Lord's Prayer brings the Eucharistic liturgy to a conclusion. Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15*

## The Prayers



*Each petition concludes:*

*L Lord in your mercy,  
C hear our prayer.*

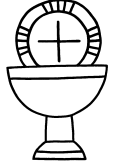
# THE EUCHARISTIC LITURGY

## The Peace

P The peace of the Lord be with you always.

**C And also with you.**

*The congregation greets one another with a gesture of peace.*



## Sursum Corda

P The Lord be with you.

**C And also with you.**

P Lift up your hearts.

**C We lift them to the Lord.**

P Let us give thanks to the Lord our God.

**C It is right to give our thanks and praise.**

## The Words of Institution

P In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

## The Lord's Prayer

P Lord, remember us in your kingdom and teach us to pray,

**C Our Father, who art in heaven, hallowed be thy name,  
thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread;**

**and forgive us our trespasses, as we forgive those who trespass against us;**

**and lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory, forever and ever. Amen**

*Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing and prayer.*

Post-Communion Blessing

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C **Amen**

Post-Communion Prayer

P Let us pray. Merciful God,

C **accompany our journey through these forty days.**

**Renew us in the gift of baptism,**

**that we may provide for those who are poor,**

**pray for those in need,**

**fast from self-indulgence,**

**and above all that we may find our treasure in the life of your Son,**

**Jesus Christ, our Savior and Lord. Amen**

Blessing

P Almighty God, Father, + Son and Holy Spirit bless you now and forever.

C **Amen**

*We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.*

Dismissal

P Go forth into the world to serve God with gladness;

be of good courage;

hold fast to that which is good;

render to no one evil for evil;

strengthen the fainthearted; support the weak;

help the afflicted; honor all people;

love and serve God, rejoicing in the power of the Holy Spirit.

C **Thanks be to God.**

*We depart in silence.*

*There is no concluding hymn or postlude because of the solemn nature of this day.*



# St. Mark's Lutheran Church

*Loving God, Loving Our Neighbor*

## Ministers and Staff

*Ministers:* Congregation of St. Mark's Lutheran Church

*Secretary / Financial Administrator:* Kathy Bryant

*Organist / Choir Director:* Jacob Gordon

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